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### ABOUT OUR COVER . . .

"There's a blessing on the hearth, a special providence for fatherhood!" Seventh of a series of Journal covers on family life . . . reproduced with the permission of Eva Luoma Photos.

*Harriett Scantland, Editor*

*Elizabeth McQuaid, Assistant Editor*

*Eleanor Shenehon, Editorial Consultant*

### THE JOURNAL OF SOCIAL HYGIENE

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## **Why the Red Feather?**

It's a strange symbol, at first glance, like the quill in an Alpine hat, only there is no hat. But at second glance, that feather has a sturdiness, a kind of courage, an integration, with each little barb in its place, each contributing to a harmonious whole. That's it—each voluntary Red Feather agency doing its special job to meet the needs of all the families of all the communities of America.

### **The Red Feather is red**

like the generous, full-bodied service of its member agencies

### **The Red Feather is streamlined**

like ASHA's modern program for stamping out VD and prostitution and for strengthening family life

### **The Red Feather is optimistic**

like the people who believe the world can be made better

### **The Red Feather is idealistic**

like the teachers, clergymen and parents who teach the plus values of love fortified by morality

### **The Red Feather is eager**

like the servicemen away from home who look forward to a friendly welcome in a community center

### **The Red Feather is resilient**

like the agencies that shift gears to meet national defense demands

### **The Red Feather is cooperative**

like the ASHA and its local affiliates working hand in hand with Community Chests and the United Defense Fund to help all

The Red Feather campaign during October and November is asking for funds and America is asking for the Red Feather services.



HOW

A FAMILY

GROWS

### A Series of Sermons

---

by Rev. F. G. Scherer

In the beginning God: the first cause, the creator, the source of life and personality. Before man exists, God is. In the beginning is the beginning of the creative process. God has honored man by so establishing this continuous creative process that man may enter into it and share in it.

He has committed to man the power of choice, for this is a moral universe. So man may choose between the continuity and the extinction of his kind. If he chooses continuity, he may use the privilege of cooperating in the divine plan to attain the best possible goals. Or he may choose to use these endowments for the lowest form of dissipation.

Although the world in which we live is not one of our own choosing nor were we consulted about the male-female process of

reproduction, the acceptance or rejection of the scheme is within our power of choice. The purpose of these sermons is to point up the positive potentials resident in mankind.

The word "sex" is besmirched with the slime of the gutter. But so are the words "God" and "mother." When low-minded people want to express a superlative vilification they reach to the heights for words. So the ultimate in cursing becomes a combination of blasphemy, a declaration of illegitimacy and a defamation of motherhood. Those are fighting words in western drama. Yet the English language has no substitutes for "God" and "sex." Indeed, an important part of family life education is to restore the use of these words by associating their meaning with reverence and respect for personality.

So much by way of introduction to our general topic, "How a Family Grows."

## I. Two to Begin

*So God formed man in his own likeness, male and female  
he formed both, . . . and they shall be one flesh.<sup>1</sup>*

From the minister's standpoint, the beginning of a family appears at the study in the form of a man and a woman who announce that they would like to be married. They seldom seek specific advice before their engagement. The romantic lovers are quite ready to hear the minister say that marriages are made in heaven and that they are fortunate to have come to a capable agent of heaven to make their bliss official. That would be an easy arrangement . . . if the minister had no conscience.

He is actually confronted with a situation which calls for such delicacy and frankness as he can muster to point out that since there are no perfect men and women there will be no perfect husbands and wives. Not even the wedding ceremony will transform the character of the individuals taking the vows. He can assure them, however, that countless numbers of men and women have become husbands and wives and that the husband-wife relationship is part of the plan for the fulfillment of life.

Furthermore, he can say to these two people that they were made for each other in the sense that God is the source of life, and if both parties accept the world as of God's design, enter into the marriage prayerfully seeking the will of God, He can bless it, and blessed events may be expected.

<sup>1</sup> From: The Bible—A New Translation by James Moffatt, copyrighted 1922, 1935, 1950 by Harper & Brothers. Used by permission.

### **Love Is Not Static**

The man and the woman are very much in love. They are scarcely aware of what the minister is saying, but it is worth continuing because they are sometimes helped. There are features of romantic love that need to be remembered in the wedded state. Attractive grooming, winsomeness, the display of affection, the unexpected gift, the word of praise, the assurance of position—first place in the heart of the other—are all contributing elements to happiness. But love will grow and the foundations will become even more secure. There will be an endless chain of adjustments to be made that will add to the joyous experience of the newlyweds. Or there will be a terrific crash.

An excellent statement of principles for meeting changing situations is applicable to the family, even though it was written by a bachelor:

*Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is gladdened by goodness, always eager to believe the best, always hopeful, always patient. Love never disappears.*

These qualities are often called into service in reaching agreements on such minor matters as the division of a clothes closet and the menu for dinner tonight. If these comparative trifles are not quickly resolved, they can multiply in number and become major issues. There are other areas of interest that need thoughtful consideration.

### **Religious Differences**

There are two religious attitudes that reflect the temperament of the individuals. Usually the differences are attributed to the training given in Protestant and Roman Catholic churches. That is an over-simplification of the matter. The authority of experience is the basis of religious faith of some; the external authority of a church, a priesthood, a written or spoken word beyond one's self is the accepted faith of others.

This conflict is well pointed up in the life of Jesus. He rebuked the external authoritarians of his day, and the people were astonished that he spoke as one having "authority." The record is clear that Jesus used all institutional and traditional resources for spiritual growth, but in the final analysis he accepted only that which contributed to abundant living, to personality development.

The person who finds his religious satisfaction directly and assumes personal responsibility for his relationship to God will

usually concede the privilege of any form of worship to another, but he also expects his way of worship to be respected. The one who is committed to a specific external authority will be greatly disturbed if the mate is not also committed to that particular system of "salvation." Persistent effort to squeeze the mate into a particular groove is a mistake. The situation may, however, be recognized and accepted without disastrous results. But family life will never reach its highest goal unless there is a congenial religious expression of faith within the home.

Closely identified with religious attitudes is the acceptance of the male and female role in marriage. Comparatively few who take the vows in a religious ceremony hold a wholesome understanding regarding sex adjustments. If religious attitudes encourage respect for personality—myself and the other self—and there is a reasonable exercise of patience, necessary adjustments will not be difficult. If religious training has implied shame in connection with reproduction, or if self-indulgence prior to marriage accompanies the individual into the new home, feelings of guilt, frigidity and impotence may result.

The gross ignorance that prevents intelligent consideration and emotional understanding of the place of sex in life is believable only to those with experience in social hygiene education. Two books that could well be included in the library of a new home are: Wood, *Harmony in Marriage*, and Stone and Stone, *A Marriage Manual*. Special study of sex education is recommended until this area of family life understanding catches up with related subjects.

The meaning of divine and human love is given reality in the experience that brings together the creative process of the Eternal with the complementary personalities entering into that creative process.

### *In-Laws Are Secondary*

Another important adjustment has to do with in-laws. In entering the new home, the husband and wife need to know the significance of family histories. A recent publication by Bossard and Boll, *Ritual in Family Living*, is very enlightening as well as interesting reading. A couple may find their general pattern of homelife described in such a way that they can consider objectively what each has brought to the marriage, and what kind of a family plan they want to develop.

Interference by in-laws is responsible for the unhappy ending of too many young families. The over-protective parent, however noble his intentions, will have to be escorted out of a position of major influence. Escorted, graciously if possible, forcibly if neces-

sary. This need not cause a severance of all ties with the parental homes, but the newly wed couple have a primary obligation to each other and they must be recognized as a social unit.

A very similar adjustment will be faced as they seek out a social circle in which there are mutual friends. Unless they continue to live in a community in which mutual friends establish their homes, the personal friends of the man and the wife, prior to marriage, will have to take second place to the new, mutual friends in an acceptable social circle.

Financial matters often provide another test of character. One may be miserly, the other a spendthrift. The income may vary from that to which one or both have been accustomed. Personal and social pride, and sometimes business necessities, are in conflict. If both the man and the wife are to be employed outside of the home, are they ready to be patient in accepting the necessary limitations in their new home, to which they have been looking forward so hopefully?

Well, so you are married. Congratulations! If, during courtship, you have thought love is wonderful, you are in for a great surprise. It is much more fascinating and satisfying than you have been thinking. For God's love, which was in the beginning, continues as the abiding resource. Utilize that resource. Laugh together, pray together, keep on growing together, practice creative living. Say yes in your hearts to the eternal design of the husband-wife relationship.

## II. Now There Are Three

*. . . Prayed to the Eternal for this child. . . And the Eternal granted the request. . . Therefore, also, the child is granted to the Eternal.<sup>1</sup>*

The first child has arrived. There are now three members of the family unit. All of a sudden, husband and wife are also father and mother. They are the most important people in the world to another person. Living together harmoniously in the midst of strange and exciting situations is complicated.

In an ancient setting there is an account of the birth of a wanted child. Elkanah had two wives, as the custom permitted, and one wife had children. However, the favorite wife, Hannah, was without child in a land where it was usually necessary for a woman to be the mother of a son to be held in esteem. Hannah prayed, long and sincerely, that she might have a man-child. More than that, she vowed that her child should be dedicated to Jehovah. She did become the mother of a son, Elkanah respected her vow, and their



infant was "dedicated unto the service of Jehovah." And Samuel became one of the great spiritual leaders of his generation.

Emanating from the creative energy of the Eternal, in accordance with the design of the Supreme Intelligence, through the cooperation of a man and a woman with the Creator, two tiny cells found each other. The sperm cell fertilized the egg cell and that was the beginning of another human being. After developing for about nine months, in a special place in the woman's body, the resultant product was more or less gently ejected from that comfortable security. A child was born—even as you and I.

### *The Baby—Wanted or Unwanted*

The baby may be received by the parents, as in the case of Elkanah and Hannah, with entire satisfaction. A child who is asked for and who is wanted is most fortunate. But unless the illustrious parents of ancient history were different from their contemporaries, they would not have welcomed so wholeheartedly the arrival of a female child. She would have been tolerated and allowed to be a working member of the family. Had the parents been non-religious and no child had been asked for, it is quite likely that the infant would have been met with feelings of rejection and hostility, regardless of sex.

It is too bad that those attitudes of mere acceptance and open rejection did not die generations ago. The arrival of an unwanted child is a disturbing influence in the family. Instead of solidarity, there is the beginning of disintegration. A barrier is raised, not only against the growth of the child, but also against all growth of affection within the family. The trend toward irritation can become the family pattern. The atmosphere of the home can become one charged as with an electric storm, filled with contention. The visible form of life under the same roof may continue, but it will be one of struggle and competition rather than of cooperation. The personalities of everyone involved are undermined and dwarfed.

But in the case of the wanted child, the circumstances are much happier. A child wants to be wanted. So do husbands and wives and fathers and mothers. Is there anyone who does not want to be wanted? An infant needs affection that gives him a sense of security. At what age do we outgrow that need? A child wants to be recognized and praised. Who is not pleased when he is noticed and commended for achievements?

In this atmosphere of good will toward one another, individual personalities of all members of the family expand. This is a practical affirmation of the universe, which is fundamentally a religious way of life.

### *The Child Is a Human Being*

The child in the midst is a person. He is not a pig, not a cow, not a monkey. Just because babies are dependent, and because they sleep, eat and eliminate, that does not place them in the animal class. The husband and wife are also parents of another human being, a personality. Furthermore, this child is either a male or a female person.



*Children  
are  
people.*

The fact that sex is inherent in the universal scheme of things and that it is inseparable from human beings is self-evident with the birth of every child. Is it not then equally apparent that parents should possess knowledge of sex growth and guidance as spiritual equipment to be shared with the child? Theirs is a joint responsibility for the care and nurture of their child since he is a combination of the characteristics of both the father and the mother.

Since the child is a person, knowledge of breeding and raising stock will not meet the educational requirements for giving guidance in human reproduction. Surely the difference between mankind and animals does not need amplification. There is that spiritual quality in man which is generally accepted. Is it not obvious, then, that sex education, including information concerning human reproduction, should be given in this spiritual setting? It seems that we are always returning to the central theme of identifying sex instruction with the acceptance of the universe.

Some writers suggest that the rejection of a child may express resentment at one's own cosmic destiny. World affairs are certainly tangled, so that there is reason for thoughtful people to hesitate to accept responsibility for bringing another person on the

scene. It is less understandable that religious thinking can be so confused that people can talk about the love of God, in whom resides the only creative process that is known, and at the same time assign to him a process for creative continuity that is inherently "sinful."

### ***The Negative Attitude***

The importance of all this lies in the fact that parents convey their attitudes to their children even more vividly than they do their precepts. If there is any shadow of shame in connection with reproduction, or any feeling of rejection, that will be revealed to the child with a more lingering effect than spoken words.

By way of illustration, consider the question of the very young child, "Where did I come from?" Suppose reply is made that babies come from God. Then suppose that the adult giving this reply is ashamed of God and his method for human reproduction. Has the partial truth not been put into an atmosphere charged with a negative attitude toward a creator for whose character there must be offered an apology? The confusion will carry over into other answers regarding questions of origins.

In the book by Margaret Bro, *When Children Ask*, there is excellent help in understanding the relation of various questions that indicate the child's searching for a single, simple answer to the riddle of the beginning of the universe. How did the world get started? Who made the stars? If the adult reply is to the effect, in words, that God was in the beginning, but our attitude toward God is one of shame, then the answer really is that God was in the beginning but we are sorry that He did not do a better job. Is it any wonder that the child is confused, as we are?

### ***Sex Education Is More Than Physical Fact***

Admittedly, the mystery of birth is being slowly cleared. Such information as is available deserves wider distribution. And the best judgment of mankind is that God is of the very highest moral character and that the privilege of mankind in reproducing the race is designed to be in keeping with that moral integrity. The physical facts, as they are known, may be built into the framework of the moral and spiritual concepts with constructive results.

For instance, the child who inquires about his origin, may be told: "You grew in your mother's body." As the questions and answers recur, information may be added. "You grew in a special place in your mother's body." "God made a special place in mother's body where you could grow." Little by little, the essential facts will become incorporated so that they will be associated with the love of God, love between God and parents, between parents and

the child, between God and the child. Sex guidance is then an acceptable feature as the universe is being explored and explained.

There is a sense in which every child of religious parents, who are conscious of their relation to the creative process, becomes a dedicated child, a member of the household of faith. When parents make this commitment, it strengthens their mutual acceptance of responsibility for their child. When the child grows older, it will add significance to his acceptance of responsibility for himself to know that he is meeting the expectation of his family and his God. A motive is at hand for striving for moral integrity.

### III. Growing Up Together

*And the child increased in wisdom and in stature and in favor with God and man. . . . And his parents . . . astonished . . . pondered. . . .<sup>1</sup>*



*A child's  
questions  
help parent  
and child  
to grow.*

The family group provides its own laboratory for experiments in family living. Experiences of all members of the family, in the daily routine outside as well as within the home, come into the family-council-laboratory for evaluation, clarification, acceptance, modification or rejection. The pattern of the family group is always being tested, confirmed or revised. Desirable social standards are wrought out of amiable, conciliatory conversations, with plenty of humor to keep the situation in an atmosphere of relaxation.

The family may agree that the social standards in the community are acceptable, or they may discover that they will need to stand for other standards as a family group, giving mutual assistance in attaining goals in their various contacts outside of the home. Each member of the family is stronger for having the approval and support of all other members.

It is difficult for the family to appreciate the growth that is taking place in the individual members. However, it should be clear at all times that all lines of growth need to be so integrated that they will converge in the direction of the goal of moral character. It is not enough to exist, to get taller and then fatter. It is the quality of life that gives the reason for being. Probably it is the pursuance of a certain quality of moral character that offers a reason for survival, a continuing to be, in order to become.

It may be useful to highlight certain periods of growth and try to illustrate how several factors can contribute to the integration of the personality.

In infancy and early childhood the individual is totally dependent for food and shelter and other necessities to continue his existence. He is equally dependent for ideas, ideas of God, ideas of people. He is a human question-box. Some questions are asked, many more are unasked. He is dependent not only for the facts but also for the interpretation of the facts. What parents know, they can tell; what they do not know, they can begin to learn with the child. This attitude of joining in the curiosity of the searching mind establishes a method in family learning together, and parents are surprised to find themselves growing too. Evasion of this privilege is to set an attitude of retreat from reality as the way of life, instead of one of affirmation.

### ***Early Sex Guidance***

For the first ten years, sex guidance can be very matter-of-fact on the part of informed parents, church and public school teachers and other adult leaders. For children do not have emotional associations with the subject matter unless adults have put emotional content into sex distinctions. Boys and girls play together on the basis of congenial companionships.

If information has not matched their curiosity, playground incidents may occur because they become aware of differences in physical structure and they want to understand them. This is not a perversion nor an occasion to call the police. Parents will find Dickerson's *Home Study Course* a ready help in meeting the situation with adequate information.

### **Laws Govern Growth**

In connection with the facts, there is an excellent opportunity to implant the idea that growth—creative living—is in accordance with laws. There are natural laws and there are spiritual laws involved in sex growth, highly dramatized in the preparation of the person for parenthood. Then there are laws to govern society, and obedience to these laws adds to the welfare and strength of the state. Obedience to the traffic patrols on the way to school is within the experience of both adult drivers and children as pedestrians. It will be good for adults to practice what they preach in regard to traffic laws! Property rights, the non-defacements of walls and many other matters related to law observance may be introduced.

This method of training by the association of ideas is useful in itself, and it will prevent instruction in sex guidance from becoming an isolated subject. Remember that we are trying to have all lines of growth contribute to the integration of personality.

Another definable period of progress is that from childhood to youth. These are the years of puberty, the transition from total dependency to the beginning of independence. There is a marked effort on the part of the individual to attain self-mastery. Physical changes are taking place that arouse personal interest and speculation. Generative powers are being added in preparation for parenthood. This new life does not arrive by request any more than did birth itself.

The question now is not so much "Where did I come from?" as it is "Why am I here?" Some of the experiences at this time are embarrassing, some are humiliating, unless they are understood. It is natural for the youth to ask: "Why do these things happen to me?" It is tragic only when answers are not forthcoming, and he exclaims in despair, "Nobody understands me!"

At no time is youth more secretive and difficult to approach than during this transition. Because of their self-interest, they seem to resent even the friendliest gestures. The trust and confidence that parents have cultivated are now called into service.

We are impressed again with the idea that we cannot do the growing for another person. We can surround them with the conditions for growth and then let them do their own growing. One of these conditions will be to see that the physical facts are known, that certain glands have become active and that they are bringing about some rather obvious changes. Then identify these changes as being part of a universal experience. Every boy and every girl

go through the transition and most of them arrive safely in the port of young manhood and young womanhood. The physical facts must be common knowledge as a basis for further mutual confidence.

#### *Preparation for Parenthood*

The family is also the place to associate this particular experience with parenthood. It is the beginning of preparation for parenthood years ahead. This is the way God and man unite their energies in adding life to life. Then this idea becomes associated with self-realization and personal responsibility. It is at this period that more individuals dedicate themselves to God than at any other age.

Each boy must learn to live with himself, before he can live with others. He must learn to live with other boys before he gets involved in boy-girl society. Each girl must learn to know herself, her new capacity. She should learn to live with other girls before entering actively into a society of boys and girls.

Wise are the parents who understand that their children are growing up. They are always astonished at how suddenly they increase in wisdom and stature and in favor with God and man. Let them ponder earnestly how to cultivate their own resources so that they will keep abreast of the expanding interests and capacities of youth, so that they will give sound guidance. The family does grow up together.

Is it not true that many persons have not successfully emerged from this state of self-interest? They are self-conscious and uncomfortable in social relationships in later adolescence and on into adulthood. Parents may notice their own inadequacies reflected in youthful tendencies to continue too long in solitary activities. It is worth a great deal of effort on the part of the entire family to participate in church nights and community events that encourage social mingling of all ages.

Self-respect and self-love are essential qualities, but growth toward maturity moves from self to other selves, to respect for all persons and reverence for the personality.

#### **IV. Looking Ahead to Another Family**

*When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.<sup>1</sup>*

As the individual emerges from the period of transition, the matter of personal responsibility is involved. It is not only a skill but an art to release adult authority in the ratio that youth is prepared to assume that authority. But youth must learn to walk alone in



early adolescence as truly as he had to learn to walk alone in early childhood. Adult leaders and parents diminish their doing of things for youth. There is no choice but to suffer with youth in their mistakes, to rejoice with them in their successes, as they learn to do things for themselves.

Are parents then no longer wanted? Well, ask yourself another question. Does anyone ever reach such complete maturity that he never wants advice and help? Parents, too, are engaged in striving for greater maturity, and the best hope is that they are always more advanced than their teen-agers. If mutual understandings have not been blocked, parents are wanted parents. The cycle is endless. Parents want children who want parents. Youth want their own parents, and they want to become parents of their own children.

Biologically, the outreach for immortality is expressed in wanted progeny. The cycle is not accidental; it is of eternal design and purpose. The individual seeks to project his personality into the indefinite future. But an individual cannot do this alone. A man and a woman are necessarily involved in the process. Selective mating is essential to the fulfillment of these desires. Not just anybody will fit into our idea of the family pattern. We have our pride.



Looking ahead to another family is rightly a family matter. The immediate family is painfully aware of shortcomings. It also has a reservoir of valuable experience from which to draw the ideals it would like to have continued. Then, too, parents often have



amusing accounts of the adjustments they had to make when they were first married. By introducing them into the family conversation, youth will readily perceive what to expect and what is expected of them in looking forward to their own homes.

When dating days begin, parents are apt to get as nervous as youth on their first dates. Someone has done a great disservice in dubbing early ventures "puppy love." The implication is that after puppy love comes the maturity of doggy love. The facts are otherwise. Persons attract other persons. True, the thrill of today's attraction may be lost in the excitement of tomorrow's real life scenario. This is an entirely wholesome method of selecting the person who is to become the steady date and eventually the new member of the family.

What do parents have to offer during this hectic period?

#### ***Confidence Should Be Mutual***

First, there is a spirit of confidence. Doubts and fears within the parents will undermine the stability of youth in critical days of decision. Confidence in themselves will undergird the poise and confidence of youth in themselves. Is there a more heartening tribute to the security of the home than the return of youth from a date and wanting to tell the parents all about it? This is the pay-off for having given to youth scientific information regarding physical growth. Having found that adults do have wisdom and experience to offer in that factual area, youth have confidence in the guidance sought by them in other areas of social living. The one pearl without price in the hands of adults is the confidence of youth and in youth.

There is a second contribution that parents make during these years. It really is a further expression of confidence but in a less favorable situation. Parents can let their youth know that they will stand by, yes, forgive, if there should be deviations or misbehavior or a temporary relapse from the family standards. This feeling of solidarity will act as a deterrent in accepting, or participating in, some of the social practices currently prevalent that are destructive. Even a slight hesitation to let the family down may afford just time enough to get perspective on certain lines of conduct and on their consequences.

Nevertheless, men and women are imperfect and the children of these same men and women are also less than perfect. Mistaken judgment, followed by impulsive action, does occur, with disastrous results to both present and future family life, as venereal disease statistics reveal too clearly. Certainly promiscuity is unacceptable as a standard of social practice. But does not the hope of minimizing

the evil rest in holding on to the persons and in restoring their sense of and desire for decent living? Is it not divine to forgive? And add to forgiveness medical and mental therapy. This is a family matter, too.

A third method of helping youth meet complex situations is to continue to express affirmation of those qualities of character which are most desirable. Parents may be confronted with the necessity of re-thinking their own positions. A few years ago there was a prevalent thesis that all sex is sinful. Today the popular presentation is that sex is something merely for pleasure.

In this series of discussions, the position is taken that sex is of divine design, as a means of complementing male and female personalities for the purpose of projecting through their progeny qualities of character that have survival value.

#### *The Draft and Early Marriage*

Military service raises the question of early marriage, plus preparedness to meet the responsibilities of marriage. There is no ready-made answer. Chronological age is of less importance than maturity at a given age. Have the couple accepted the reality of being separated indefinitely? Physically and spiritually, there is a longing for life and more life. This seems to be a reaching-out for a mature concept of the meaning of life itself. Do they have a feeling of security in a friendly universe, believing that true survival values are in the quality rather than the quantity of life?

Of course, there are other matters in connection with preparedness in these circumstances. Parents and youth need to be drawn very closely together to give prayerful consideration to eternal values in the midst of world tensions.

This brings us to the conclusion of the discussion as to how the family grows. It must be quite obvious that childish attitudes are not competent to meet the issues in a growing family. As there are natural endowments within the individual that cause him to grow, when properly nourished, from child to man, there are also spiritual forces that, when properly nurtured, cause him to develop from total dependence to maturity.

Life in all areas is dynamic, so that progressive stages of growth in this moral universe carry us into areas that demand maturing perception of choices favorable to survival values and larger growth. It is a man's world, not a child's.

Someone always asks if there is not great risk in enlarging the scope of knowledge. Of course there is. All education is a risk that crooks will know how to be more destructive crooks. In sex

education there is a risk that the information will be used for sensual rather than for creative purposes. God took a great risk in creating man as he did, with power to choose what he would do with life. The risk is inherent in our universe and we cannot eliminate it.

Our responsibility is to enlighten mankind in every way possible. The fact that we want to have our best qualities continued in the family line is reasonable assurance that we dare risk disseminating knowledge. Let's surround the family with light and love and let its members grow.

\* \* \* \*

### GRIN AND BEAR IT

by Lichty



*"It condemns the lack of morals in the younger generation and wonders where they're heading for!"*



HENRY VIII

AND THE

FRENCH

POCKS

## The End of the Tudors

---

by Walter Clarke, M.D.

No English king ever gave greater promise of success as a sovereign than did Henry Tudor in his youth. Apparently he had everything. He was a notable athlete excelling at all sports. He was handsome, gay and charming. When fully grown he was six feet, four inches tall; his hair and beard were golden, his eyes blue, his smile candid and friendly—a kingly man.

Intellectually, he was brilliant and was considered in his maturity one of the most learned men of Europe. He loved music and was proficient both in composition and performance. His vocal and instrumental music is even today rendered frequently by distinguished choirs and orchestras.

In 1519, when Henry was 28 years old, the great scholar Erasmus, an impartial foreign observer, referred to him as a "learned King, manly, sound legislator, strict administrator." Others said he had "a face like an angel, so fair it is." Another wrote, "His sweet soul is enwrapped in the heavenly sound of music."

Since in his early boyhood he was not the heir-apparent to the throne of England (his older brother Arthur, Prince of Wales, being then alive), Henry's early education was designed to prepare him for the priesthood to become at length the Archbishop of Canterbury. But by temperament and outlook he was of the Renaissance, his mind opened outward welcoming the revival of learning. While the king, Henry VII, led a cramped, frugal life, the young prince inclined to an expansive life of enjoyment.

### *A Political Marriage*

Thinking to strengthen his none too secure position in Europe, Henry VII, father of Arthur and Henry, arranged with some difficulty a strictly political marriage between Arthur and Princess Catherine of Aragon, daughter of that same Ferdinand and Isabella of Spain who equipped Christopher Columbus for his voyage of discovery. Arthur was 14 and Catherine 15 when the marriage was solemnized.

On the death of Arthur less than a year after the marriage, the Spanish king refused to pay the second installment of Catherine's enormous dowry and suggested that she be returned to Spain. Since Henry VII needed the dowry and, even more, the important alliance with Spain, he bethought himself of a good way out. Let Catherine marry Henry, the new Prince of Wales. This was finally agreed to all around, but because Ferdinand boggled on actually paying the dowry and because in his eyes the alliance itself was no great bargain, the marriage was postponed from year to year while Catherine was held in an equivocal status in England.

Henry VII tried yet another method of consolidating his position with the powerful Ferdinand. By this time a widower, Queen Elizabeth having died, he wrote to the Spanish king offering to marry "mad Juana," Ferdinand's older daughter. Ferdinand replied that he would be happy to recommend the marriage, but he thought Henry should know that Juana still kept beside her the corpse of her former husband, Philip, dead these many days. Juana refused to bury him and would doubtless expect to bring the corpse with her to the English court. Henry dropped the matter at this point.

### *Henry Marries His Brother's Widow*

At last Henry VII died. The handsome, talented Henry VIII came to the throne and promptly married Catherine of Aragon. She was 24 and Henry 18 when they wed in 1509. There was great rejoicing in England over the new king and his bride. A new day, a new era opened before monarch and people.

Catherine was a gracious noblewoman of fine character, great kindness and generosity, loved by court and commoners from the time she came to wed Arthur, and even after she was cast out by Henry VIII. The people called her "the good queen." It would probably have been better for Catherine had she returned to her native Spain when Prince Arthur died. Her real trouble began promptly after her marriage with Henry VIII, when he infected her with syphilis.



*Her divorce  
rocked  
Britain,  
Spain  
and Rome.*

#### ***An Age of Easy Morals***

Henry's sex morals were probably no worse than those of other English noblemen of the time. They were "loose." Promiscuity seems at that time to have been accepted as normal for young aristocrats—and probably for others. Male and female hangers-on about the court did not limit their love affairs to mere philandering.

It was stated years later in the charges against Cardinal Wolsey that he gave Henry the "French Pocks" by whispering an obscene story into his ear. There is good reason to believe that Wolsey told Henry many dirty jokes, but the Cardinal had several quite healthy illegitimate children of his own, which fact throws more light on the morals of the time than it does on the source of Henry's infection.

The sister-in-law of Henry's mistress, Mary Boleyn, could not become an abbess of the religious order to which she belonged because she had two bastard children. Henry himself had an illegitimate son by Lady Elizabeth Blount—the only one he admitted—to whom at the age of six the king gave an honored place in the royal household, making him Duke of Richmond. Doubtless, Henry acquired syphilis in the usual way, by sexual relations with a woman at the court or elsewhere, but the actual source is unknown.

### *The French Pocks—A New Disease*

According to medical historians, syphilis had but recently been introduced into Europe, and odd coincidence, by the returning men of Columbus' little fleet, sent out by Catherine's own father and mother. The "new" disease was first described in 1493 by Dias di Isla, a physician of Barcelona. He had examined afflicted members of Columbus' crew, who stated that during their voyage of discovery they had picked up the disease in the usual way from the women of the island of Santo Domingo in the West Indies.

Because of the sex morals of the times, the infection spread rapidly in Spain. Infected Spaniards joined the European armies that marched through Italy and captured Naples early in 1495. The new, virulent disease, propagated as it has been ever since by war conditions, caused death and disability among the soldiers and camp followers in and around the occupied Italian city.

Forced by the strange epidemic to abandon their effort to hold Naples, the armies broke up, scattered and returned to their homes in Spain, France, Switzerland, Germany and England—taking syphilis with them. In country after country, physicians described the new disease, each country ascribing it to whichever foreign people they hated most. Most commonly it was called the "French Pocks," and this was the name given to it in England, where it was first recognized.

In 1496 a German writer mentioned that English soldiers in Italy had acquired the new disease. In 1497 the authorities of Aberdeen, Scotland, ordered that "for protection from the disease which had come out of France and strange parts, all light women desist from their vice and sin of venery and work for their support, on pain, else, of being branded with a hot iron on their cheek and banished from the town." The records at Bristol, England, report the introduction of the disease there in 1498 by persons arriving from Bordeaux.

Numerous other cities reported outbreaks of "French Pocks." It was not until later that the infection was given the name "syphilis" by which it is now known throughout the world.

### *Henry Infects Catherine*

Syphilis spread rapidly in England and in all Europe. Since Henry and Catherine were married in 1509 when the king was only 18 years old and since he promptly infected his bride, as will be shown by the tragic sequence of events, it can be appreciated that Henry had lost no time in acquiring syphilis. But many a young man, even today, is infected in his 17th or 18th year.



### *No Male Heir*

Seven months after her marriage January 31, 1510, Catherine gave birth to a premature, dead child, a girl. This was but the beginning. Eleven months later, January 1, 1511, a son was born. He lived only three days. In September of 1513 a second son was born, dead. A third son was born in June of 1514, to live briefly and then die. Eighteen months later, February 18, 1516, a girl was born, and this child survived. She was christened Mary and she lived to be called "Bloody Queen Mary" of England. There were other miscarriages and finally one last stillborn boy on November 17, 1518.

This was the sorrowful end of childbearing for Catherine. At the age of 35 or 36 she ceased menstruating and Henry turned from her, a bitterly disappointed man. He wanted and needed a sturdy son, or better, sons, and it was evident that Catherine could not bear one. Henry blamed her, not himself, for the long series of infant fatalities.

The pressure of public opinion and especially of sentiment at Henry's court demanded a male heir to the throne. Political considerations made it imperative, his own self-love urged him to find a way to have legitimate male offspring. Furthermore, he was infatuated with a girl of a very different type from Catherine of Aragon.

### *Henry Divorces Catherine*

At length, Henry decided to divorce Catherine, on the specious and insincere grounds that he had illegally married his brother's widow. During long-drawn negotiations, the Pope in Rome delayed in granting the divorce. Finally, under pressure from Henry and especially from the girl he wanted to marry, the obliging Archbishop Cranmer, more anxious to please Henry than to obey the Pope, did it on his own shaky authority.

For a while Henry was deeply worried about this action. As it dawned on him, however, that he could do as he pleased despite the Pope, a whole new realm of power and action opened up before him. It was a significant discovery that changed the history, political and religious, of England.

Catherine had conceived at least seven times. The results were two girls, one stillborn; four boys, all stillborn or dead soon after birth; and at least one miscarriage, sex unknown. Only one of the seven survived—Mary, who lived to be 42. She was "sickly" throughout her life; her eyes were "weak," she was not pretty, her disposition was grim, her childhood sorrowful and, except for her mother's passionate devotion, it was loveless.



### ***Congenital Syphilis***

All of this illustrates perfectly what congenital syphilis does to children. Catherine's stillborn babies and those who died soon after birth were unquestionably killed by syphilis transmitted to them before birth by their mother. The trouble with Mary's eyes was probably interstitial keratitis, one of the most frequent of late manifestations of congenital syphilis. All of this nowadays could be prevented with a few doses of penicillin, given to the mother as soon as syphilis is found in her.

There is no hint anywhere in the histories, even by the queen's bitterest religious enemies, that Catherine ever conducted herself in such a way as to contract syphilis from anyone except Henry VIII. Her marriage with Arthur, she swore, was never consummated. They were mere children at the time of Arthur's death.

Divested of her title, deprived of her prerogatives, the divorced queen lived quietly, even in relative penury, from the time Henry finally cast her off in 1533 until she died three years later. She devoted herself to good works for the poor and to prayer and was loved and respected by the common people.

A postmortem examination of Catherine's body, as reported by the surgeon who did it, disclosed no abnormality of any organ except the heart. This was described as "black and hideous with a black excrescence which clung closely to the outside." Older physicians mistakenly ascribed this condition to poison. No poison produces such a lesion. More recently, physicians have suggested a form of cancer (melanotic sarcoma), which produces a dark mass. This, however, is found in relation to the heart only in the very rarest case. A good guess is that she had a saccular syphilitic aneurysm low in the aorta.

Henry's daughter, Mary, was not an attractive child and in the eyes of the law (the marriage of her mother having been declared illegal), she was a bastard. After her exile from the royal residences, Catherine was not permitted to see her. Henry persecuted both Catherine and Mary. He felt that their strong allegiance to the Roman Catholic faith threatened his newly asserted supremacy as head of the church in England. He pressed Mary to declare that her mother's marriage had been incestuous and illegal, and to acknowledge Henry as the spiritual as well as temporal ruler of England. Mary conformed literally to save her life on the assurance of her confessor that no such compliance to duress would be held against her in this world or the next.

With Catherine of Aragon at last out of the way, Henry lost no time in marrying Anne Boleyn, who was already several months

along in pregnancy. Her associates at the court guessed that she was pregnant because of her ravenous appetite for apples!

Henry had in the past showered many favors on the Boleyn family, raised the father to the peerage with the title Lord Wiltshire, made several large grants of land to him. In return, Henry had had Anne's older sister, Mary, for his mistress.

Contemporaries considered Anne no great beauty. She was small of stature, with long, dark hair and a swarthy complexion. Her eyes, black and beautiful, were her best feature, and she knew how to use them effectively. Her neck, which was long and small, was considered exceptionally graceful. She was gay, witty and sophisticated.

*So fair a neck,  
So sharp an axe.*



When Anne returned from three years at the French king's court, Henry took note of her, and although she was only 16 he laid siege to her. It seems that his plan at the beginning was to discard Mary Boleyn and take Anne for his mistress.

Anne, however, had other plans for herself—and for Henry. She was in love with and wanted to marry Percy, heir to the Earl of Northumberland, but Cardinal Wolsey intervened and sent Percy away, an act which Anne never forgave nor forgot. She connived at Wolsey's downfall, and it was Percy who later arrested the Cardinal. Fortunately for Wolsey, he died before he could be brought to the Tower.

With Percy lost to her, Anne played her cards skillfully. She was determined to be queen if she must give up Percy. She held Henry off while his ardor increased. Anne had excellent advice from the clergy on how to exploit Henry's passion for her own and their ends.

At last, after several years of courtship, she made it clear to Henry that only on his absolute promise of marriage could he have her. Henry gave the promise, with Cranmer's aid hastened his divorce from Catherine, and Anne's pregnancy was the result.

### *Anne Boleyn—The New Queen*

It may be questioned whether Henry really intended to make good on this promise. When, however, a midwife and an astrologer had examined Anne and assured Henry that the foetus was definitely a boy, Henry's joy was boundless and he hastily and secretly married Anne Boleyn. He even had the marriage dated back to give more appearance of legitimacy to the pregnancy. This was doubtless the highest point in the lives of Henry and Anne as they waited, confidently, for the birth of their son and heir to the throne.

### *Birth of Queen Elizabeth*

When it arrived on September 7, 1533, the child was a girl. Both parents were crushed. When Henry brutally told Anne that he regretted having wed her, she was frightened.

The little girl was named Elizabeth and she lived, not very happily, to be the greatest English woman in history. After the death of her mother, Elizabeth was not wanted about the court, but Henry saw to it that she, like Mary, her half sister, was well instructed. Later, while Mary was queen, Elizabeth, then confined to a remote residence, scratched these lines on a window pane:

*Much is suspected of me;*

*Nothing proved can be.*

*Elizabeth—prisoner*

Much indeed was suspected of Elizabeth. She never married and had no offspring. It was said of her that "no man ever loved her enough to risk his neck for her," and it is now thought that she had an endocrine imbalance which put marriage out of the question for her.

Her personality remains to this day one of the unsolved mysteries of history. She was hard, bright and undaunted. She lived a long and brilliant life and died in her 70th year, probably of a septic infection of the throat.

During the two years following the birth of Elizabeth, Anne conceived at least twice and produced two stillborn infants. The last, born early in the year that she died, was a full-term boy. The same "curse" that was visited upon Catherine of Aragon now rested on this young and previously robust woman.

### *Still No Male Heir*

Henry's disappointment at the fatal outcome of Anne's two pregnancies after the birth of Elizabeth was deep and bitter. His ego was injured at a vital point. He could give his wives male seed, but they could not bear him living sons. Every son, at least five by

then, was born dead or died soon after birth. His anger turned on Anne much more dangerously than it ever had on Catherine of Aragon.

The success that had rewarded Anne's plans to make herself Queen of England was more than enough to inflate the ego of this young woman, whose motives were entirely selfish. She became arrogant and insolent even toward her own family, malicious and cruel toward any possible rival for Henry's attention and especially toward Catherine of Aragon. She reduced Princess Mary to the menial lot of nursemaid for Elizabeth and gave orders that Mary's ears were to be cuffed if she proved resentful. She spoke insultingly to that old soldier, her uncle, the Duke of Norfolk, who turned away in disgust muttering that Queen Anne was "*une grande putaine*." A charitable translation of this angry remark is: "She is a great hussy."

The common people hated her, called her "Nan Bullen, the English Whore," believed that she had played upon Henry's weaknesses to put herself in the place of "the good queen." A crowd of several thousand women threatened to attack Anne on one occasion when she appeared on the streets of London.

Within a few months of her marriage, Anne had, or thought she had, reason to complain of Henry's relations with other women, and she dared to complain to the king about it. Henry's reply was ominous, "Shut your eyes even as your betters have done, for I have power to humble you even more than I have raised you."

#### *Charges Against Anne Boleyn*

Early in 1536 charges against Anne, probably inspired by Thomas Cromwell, were whispered about the court and then, with Henry psychologically prepared to believe them, were hinted to the king. It was alleged that Anne had committed adultery not once, not with one person, but often and with many men since her marriage to Henry.

This charge, if sustained, would mean death for Anne, not so much on moral grounds as because of the probability that the "royal blood would be polluted." If the queen had intercourse with anyone other than the king, how could anyone know that a child of the queen were indeed the king's offspring and therefore rightfully an heir to the throne, or merely the spawn of some lesser man?

Historians cannot decide whether Anne was guilty of the crimes of which she was accused. At the time, opinion at court and among the common people was almost unanimously against the queen, but one must take into consideration how universally she

was hated, how dynamic were the political and religious motives for getting rid of Anne the Protestant, how eagerly king and people desired a male heir to the throne which evidently Anne, no more than Catherine, could provide.

Anne's sexual adventures, it was alleged by her accusers, began soon after the birth of Elizabeth. Within a month after the birth of her first child, Anne, it was said, solicited Sir Henry Norris, the king's closest personal friend, and a week later Sir Henry yielded. Others charged with adultery with Anne were Sir William Brereton and Sir Francis Weston. It was alleged that she had sex relations with Lord Rocheford, Anne's own brother, and that she even stooped to a court musician named Mark Smeaton.

Under Cromwell's ruthless leadership, events moved rapidly. Norris, Brereton, Weston and Rocheford were taken to the Tower of London, Smeaton to a prison for commoners. Anne followed them to the Tower a short time later. The men alleged to have been Anne's lovers were tried first, and on May 12, 1536, all were found guilty, but only Smeaton, under torture, confessed his crime. The others maintained their innocence to the end. Norris was offered his life if he would confess, but he replied that it were better to die than unjustly to charge the queen with such an offense.

Anne was found guilty by two grand juries and a petty jury. A special tribunal consisting of nearly all the lay peers of the realm, presided over by Anne's uncle, the Duke of Norfolk, on May 15 found her guilty. The men in the case having already been found guilty, Anne's guilt seemed self-evident. Anne's own father and her uncle agreed to the verdict of guilty. Much of the damning evidence was given by Lord Rocheford's wife, who later was herself beheaded for her part in another court scandal.

The record of the evidence produced at the trials was destroyed because it was "too infamous" to be kept in the archives. Perhaps it was too fraudulent to bear the scrutiny of dispassionate investigators.

We shall never know, therefore, whether Anne Boleyn was an astonishingly promiscuous little climber or whether she was the most conspired against, libeled and unjustly punished of queens. Even if she conducted herself as charged, there is, in any event, room for scientific explanation and for sympathetic understanding by us moderns.

There is a form of mental disturbance called the psychosis of pregnancy or of the puerperium which not infrequently occurs before or after childbirth. Every physician is familiar with this mental disorder. It takes various forms, all of them very heart-breaking for the husband and family. Sometimes the unfortunate

mother turns violently against her husband, the father of her child. Sometimes she completely ignores the baby, will have nothing whatever to do with it, or she may wish to rid herself of the child, so that in either case the baby must be taken away from her. And sometimes she suffers overwhelming sexual desire, soliciting without discrimination every male near her.

It may well be that Anne was suffering from this form of mental disease. Her conduct at her trial and execution support the theory that Anne was in fact insane. Nowadays she would be sent to a mental hospital.

There is one additional bit of medical evidence adduceable in the light of modern knowledge. It is improbable that Henry, whose syphilis was latent or late, could have transmitted syphilis to Anne 24 years after he infected Catherine of Aragon. Syphilis does not often remain communicable by sexual relations more than five years after infection. Anne's first child, Elizabeth, evidently did not have congenital syphilis, but her subsequent offspring, two stillborn babies, probably did. She acquired syphilis, it may well be, after the birth of Elizabeth, by sexual relations with someone other than Henry.

Norris, Brereton, Weston and Rocheford were beheaded in the Tower, and Smeaton elsewhere, since he was a commoner, on May 17, 1536. They went stoically to their deaths. Anne was forced, as part of her punishment, to witness their death. Two days later Anne herself was executed in the same setting in the Tower.

As the end drew near, Anne continuously placed her hands about her slender neck and said, "They'll call me 'Queen Anne sans tête, Queen Anne sans tête, Anne sans tête.'" She remarked to her attendants that the executioner would have no trouble—"My neck is so small."

Her last words as she knelt in the straw on the scaffold were a prayer for the king. The executioner, a Frenchman brought for the purpose from Calais, waited, standing behind her, until her prayer was finished. Then he stooped and silently drew the broad sword from its hiding place in the straw and swiftly struck. Anne had been correct: with one blow he beheaded her. The governor of the Tower, who had seen many people executed, said on seeing Anne die: "This lady hath much joy and pleasure in death."

The state of Henry's mind is well shown by the fact that the day following Anne's death he was betrothed to Jane Seymour. Her story is short and tragic.

Henry was 45 and she 26 when they were married. The king was old for his age. He had become irritable, arrogant, violent, morally deteriorated. He was grossly obese from constant gluttony,

and he had an ulcerated area and a sinus in one leg from which a fetid discharge persistently flowed. Possibly this sinus arose from syphilitic disease of the bone. Occasionally the sinus closed and the king suffered great pain until it burst open again. The stench about his person was so powerful that even the liberal use of strong perfume could not overcome it.

#### *Jane Seymour Next in Line*

Jane Seymour, like Henry's previous wives, was "no beauty," but she was popular and came from an excellent and powerful Catholic family. She was slight of figure and had clear grey eyes and brown hair. Her face had shy charm and a certain air of sadness.

Henry became enamoured of Jane in 1535 and tried unsuccessfully to seduce her. Hearing of his scandalous conduct, Queen Anne flew into a rage and later attributed her first miscarriage to the shock of this additional example of Henry's infidelity.

Though Jane withstood the king's blandishments, she is reported to have hinted to him that if he should rid himself of Anne she would marry him. He did, and the betrothal took place May 20, 1536. Jane is reported to have said that she knew "it would be safer to be Henry's mistress than to be his wife."

*An heir  
was born  
and  
a queen  
died.*



#### *A Son at Last*

A living son was born to Jane and Henry on October 12, 1537. At last a son! At last a male heir! He received the name of Edward, Prince of Wales. Henry showered great affection on his son. He carried him about the palace grounds. He appeared with the boy in his arms at windows and on the balconies so that the people could see the little prince. He smiled and nodded and pointed proudly to the little boy.

But Jane did not survive the puerperium. She died about two weeks after the birth of their son, presumably of puerperal sepsis



or childbirth fever. Henry was genuinely grieved over her death and for a time appeared a broken man, like any human bit of clay.

Edward was a puny, sickly child but naturally clever at book-learning. As with Mary and Elizabeth, the king saw to it that Edward had the best of instruction. He was a well-behaved lad, so good in fact that Barnaby Fitzpatrick, the whipping-boy who took the prince's punishments for him, remarked that he rarely had to suffer for Edward's faults. Edward's poor eyesight and partial deafness are suggestive of congenital syphilis.

In his 15th year, in the sixth year of his reign as King Edward VI, the boy developed a "racking cough" which the physicians of the court could not cure. Steadily he lost weight and strength. Discouraged with the results of the physicians, a woman quack was called in. Under her treatment, the boy rapidly became worse. His hair fell out, he had great ulcers of the skin, the "end joints of his fingers and toes fell off." He died July 6, 1553, only a few days after his attendants had carried him to a window so that the populace could see that the king still lived. "O Lord, free me, I beseech you, from this calamitous life" were the boy's last words.

It is a nice question whether Edward died of his illness or of the treatment he received. It has been assumed, on slight grounds, that Edward had "galloping consumption," or acute tuberculosis. Perhaps he had, but this diagnosis does not account for the full clinical picture.

What could cause falling of the hair, skin ulcers, gangrene of the extremities, together with loss of weight and strength, fever and finally death? Syphilis could cause all of these manifestations, but syphilis, as we know it now, does not do its work so rapidly as appears to have occurred in Edward's case. Few modern diseases work so quickly the fatal changes described in the case of Edward.

If the clinical picture were caused by some drug given by the woman quack, one would have but few to select from. Whatever Edward's disease was at the beginning, ergot could cause all of the symptoms reported in the terminal stage of his illness, and a woman quack of that time would be acquainted with ergot because of its usefulness in causing criminal abortion, her principal stock in trade.

#### *Anne of Cleves*

Luckily for Henry VIII, he did not live to see the untimely death of his only son. Three times more he married, but there were no offspring from these unions. Three years after the death of "poor Jane Seymour," Henry was persuaded on political grounds to marry the daughter of a petty German king, Anne of Cleves,



through a fraud practiced by members of his entourage. They showed him a portrait of Anne of Cleves, supposedly the work of Holbein.



*A mutual distaste  
and  
a quick parting.*

Hearing of her arrival in England, Henry went out with some of his council to meet her. On being shown into her rooms, the king was confronted, not by the beauty of the portrait, but by a tall, thin, pockmarked, gauche German woman anxious to please him but relatively uncouth and dowdy. Aghast, Henry awkwardly withdrew. He begged Cromwell to get him out of the contract. Finding no escape, he sighed, "Then there is no remedy but to put my neck in the yoke."

Grimly, he went through the marriage ceremony. After spending a few nights with Anne, the king simply declared the marriage void, on the grounds that Anne was not a virgin! Legally it was a divorce by mutual consent.

It is likely that Anne of Cleves was as glad to escape, once she had seen Henry, as was the king. In any event, Henry made a handsome settlement on Anne, and she was even able to joke about her "temporary husband" and remained Henry's "sister," as the king put it. Cromwell's part in this ludicrous adventure was a factor in his eventual downfall and decapitation.



*A cruel death  
for one  
so beautiful.*

#### ***Catherine Howard—A Beauty***

In this same year, 1540, partly to indulge a middle-aged infatuation, partly to satisfy the urging of his advisers that he beget more

children, and especially because it was apparent that Edward was not a sturdy child, Henry married a woman of his own entourage, Lady Catherine Howard, a cousin of Anne Boleyn. The king was 49 and Lady Catherine was 18 or 19 when they married.

Lady Catherine was the only one of Henry's wives who could be called beautiful. She was small but gracefully formed, gay and debonair, with auburn hair and grey eyes. An orphan, she was raised by a deaf old duchess, her grandmother, along with a flock of other girls who, while the old lady slept, admitted young gallants to their bedroom for all-night frolics.

This marriage did not last long. Again in 1542 a queen was charged with adultery. Again the Tower was filled with noblemen, again heads fell, among them Catherine's. She was executed on the spot where Anne Boleyn died. There seems to be no doubt about the guilt of this queen and her lovers since, unlike Anne and those accused with her, all except Culpepper, who had loved and had intended to marry Lady Catherine, confessed their crimes.

By 1543 the king's physical condition was pitiful. He was so amazingly fat that he could not pass unaided through the doors of his palaces, and soon he could not walk or stand but had to be carried from place to place. His person was described as "loathsome" due to the stench of the discharge from his old sinus and ulcers. He was deteriorated mentally, querulous, given to uncontrolled outbursts of passion, full of obsessions and phobias. His appetite was ravenous; he remained a glutton.



*Would he  
once more  
a widower be,  
or she  
a widow?*

#### **Henry's Last Marriage**

In this advanced state of degeneration, what he needed was a patient, sensible nurse. He found such a person in Katharine Parr, already twice a widow, a plain, sensible, good woman of 31. She married Henry in his 52nd year and took care of him during the remainder of his life. She reconciled him with his daughters, Mary and Elizabeth, and gave a mother's love and care to Edward, in whose frail person were centered all of Henry's hopes—and his fears, for he realized that the boy was not robust.

Because of Henry's obsessions and despite his affection for and dependence on her, the queen came near losing her head through daring to argue a question of theology with her lord and master, head of the Church of England. Henry had actually signed the warrant for her arrest, but before she could be taken to the Tower, Katharine humbly explained to the king that she had only intended to entertain him and pass the time away. The king beamed at her. "Is it even so, sweetheart? Then are we again friends!" When a member of the council came to arrest Katharine, Henry cursed him for a fool and ordered him out of his sight.

### Death

Henry VIII died in coma in 1547 at the age of 56, apparently of cardiovascular-renal disease in which syphilis may have had a part. He married six times and brought tragedy to five of his wives. He sired 11 legitimate pregnancies, of which only three survived infancy. Only two of his offspring survived childhood, and they left no heirs.

Edward succeeded Henry VIII, reigned six years and died at 15. Then followed "Bloody Queen Mary." She married Philip II of Spain, bore one dead child and at 42 died, apparently of heart disease, leaving no offspring. Last, fulfilling Anne Boleyn's prediction that her child would reign over England, Elizabeth became queen at 25, lived to be 70 and died leaving no child, no heir to the throne.

As Elizabeth lay on her deathbed, she was asked who should succeed her. She replied, "A strong man." "Do you mean your cousin, James Stuart, King of Scotland?" her attendant asked. She nodded. He became James I of England.

So syphilis ended the reign of the Tudors in England.

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## SUPPRESSION OF PROSTITUTION AND ALLIED VICE

### A Speech in Cincinnati

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by Frank H. Fairchild

As president of the Indianapolis Social Hygiene Association—simply because no one else will take the job—I bring you the best wishes of that association. As prosecuting attorney of Indianapolis and Marion County, Indiana, I bring you this thought: if the communities which you represent still have organized prostitution, then your law enforcement officials are either ignorant, lazy or crooked, and probably all three.

When I was invited about a month or so ago to be here today, I picked up the phone and called the Indianapolis chief of police. I told him that I was to make this talk in Cincinnati on the suppression of prostitution and that I would like to make the statement to this group here today that in Indianapolis there are no houses of prostitution and no organized prostitution racket—and that I would like to make that statement with a fair degree of accuracy.

He assured me, as my investigators had assured me, that there was only one known house of prostitution operating at that time. It had been raided only the week before, but the prosecuting witness had been bought off and there was no conviction. Shortly after my conversation with the chief, the heat, undoubtedly generated by the activity within said house, became so intense that there was a combustion and the house burned down.

I now report to you accurately that there are no houses of prostitution now operating in Indianapolis.

#### *Prostitution Suppressed But Not Stamped Out*

You may have noted—those of you who note such things—that the title of this talk has to do with the suppression of prostitution. In a metropolitan area such as Indianapolis and Marion County, in which it is located, we are not so bright-eyed and bushy-tailed that we believe we have stamped out prostitution or eradicated it.

We do say that we have suppressed it, and we tell you, with no modesty whatsoever, that the Indianapolis Social Hygiene Association has had a great deal to do with its suppression and its eradication from an organized standpoint.

#### *Prostitution and Allied Vice*

I would also like to make the statement that prostitution cannot itself be suppressed successfully without the suppression also of allied vice or other forms of vice. For example, prostitution thrives on gambling activity. Wherever gambling goes uncontrolled, you will also find prostitution. Where gambling and prostitution go uncontrolled, you will find narcotics, robbery, burglary, rape and murder, and the hoodlums and racketeers and their hangers-on, the pimps, petty thieves, forgers and drunks.

So, when you consider the subject of the suppression of prostitution, you must, of necessity, consider the stamping out of allied vice, because, with the one, you will have the other, and the eradication or suppression of one makes the suppression of the others easier.

Back in 1942 in Indianapolis, we had a red-light district. It had existed for many years. We cannot take full credit for its eradication, which was brought about, oddly enough, by wartime conditions. There were two huge army posts near Indianapolis, Fort Harrison and Camp Atterbury. The VD rate became so high from soldier contacts with this district that the Army threatened to make Indianapolis out-of-bounds for the two camps. This, of course, caused the merchants to raise their hands in horror, because money was being spent there by the soldiers on leave.

Through the cooperation of the United States Public Health Service, the American Social Hygiene Association, the Army, our local law enforcement agencies and the Indianapolis Social Hygiene Association, of course, the red-light district was cleaned out completely. The Army VD rate promptly went down. That was a tremendous step, but not the hardest nor most difficult.

#### *Indiana Social Hygiene Day*

It was necessary through the war years, and particularly thereafter, that our organization keep in close touch with the police to make certain that such houses did not again spring up. To aid in this and to acquaint the public with our association's aims, we started, and yearly since have held, Indiana Social Hygiene Day, to which we especially invite all law enforcement agencies. We commend them vocally and by letter for their cooperation.

We know, as, of course, you know, that the problem is not one primarily of policing, but of education. But, until the education program has had a few generations to work on, police work is still an essential element. Fortunately, we have had the cooperation of the mayor and police department. This, however, did not just happen.

#### *Pressure Groups*

Our executive secretary, the indefatigable Mrs. Meredith Nicholson, Jr., who was recently honored by the American Social Hygiene Association, is also a member of the City Board of Health and numerous other civic groups which have an entree to the mayor's office, and thus to the police department. We have on our board men and women who are people of importance and activity in the civic, religious, educational and political life of the community. Yes, and probably most important from the publicity standpoint, a newspaper editor.



*Newspapers  
are a force  
in community  
cleanups.*

Thus, we can and do exert pressure on law enforcement agencies to see that organized prostitution, which for so many years plagued Indianapolis, does not return.

Of course, our special job the last few years has been our program of education for family life. Mrs. Nicholson, with her trained assistants, but mostly on her own, has lectured to thousands of parents in PTA groups throughout the city and county on sex education and family responsibility. Three of our largest high schools have now installed a course on family life. This, naturally, is the long-range program.

When the majority of parents can give their children sensible instruction on sex and instill in them a feeling of responsibility in the life of the family, only then will we begin to see the results of this program, which Mrs. Nicholson has instituted, and which she, and others like her throughout the country, are carrying on.

I said earlier that prostitution is tied in with other forms of vice and that the suppression of the one must carry with it suppression of the other. This is not just my own observation. It is borne

out by others who have studied the problem more minutely than I. I could give you some statistics on this, but I despise statistics and will not bore you with them.

### ***Prostitution and Gambling***

In the book entitled *Gambling, Should It Be Legalized*, its author, Virgil Peterson, director of the Chicago Crime Commission, says, "Commercialized prostitution, as well as other forms of crime, has been prevalent contemporaneously with wide-open gambling." Prostitution followed or existed with all forms of vice that finally came under the control of the national crime syndicate, which the Kefauver committee so dramatically portrayed recently. One of the largest and most lucrative of the departments in this organization was the prostitution division, headed formerly by Lucky Luciano, later convicted by Tom Dewey, and finally deported.

Mr. Peterson goes on to say in his exhaustive work on the subject of gambling and prostitution: "Disregarding moral implications, commercialized prostitution and the business of gambling are analogous to the extent that both appeal to the emotions. Exhaustive scientific research has definitely established that licensing systems to control prostitution are complete failures."

Ray H. Everett, executive secretary of the Social Hygiene Society of the District of Columbia, has stated: "After all the evidence is in, we may well conclude that legalized prostitution does not have a logical leg to stand on—good laws and vigilant enforcement may not eliminate commercialized prostitution, but they can keep it down to a minimum. The same statement equally applies to gambling."

People today talk about the possibility of legalized gambling and legalized prostitution as if it were something new. One of the rulers in India in 321 B.C. had a department in his government that controlled gambling, directed by the Superintendent of Public Games. He likewise had a department headed by the Superintendent of Prostitution, which regulated the prices and appropriated a designated portion of the earnings of the prostitute for the king's treasury.

Further says Mr. Peterson: "Speaking of Chicago, the same elements that caused prostitution to flourish—political protection and

***Honest  
law enforcement  
can cut down  
prostitution.***



corruption—have been responsible for the gambling racket in Chicago. The same elements that wiped out organized prostitution—honest and effective law enforcement—will stamp out organized gambling and the gang warfare and killings that go with it." The subject of legalized gambling and prostitution is a separate discussion in itself.

Suffice it to say that neither can exist without causing corruption of law enforcement officials and a complete breakdown in law enforcement with a rise in other forms of vice and crime.

### ***An Indifferent Citizenry***

Public apathy is greatly responsible for any increase in prostitution and gambling in the last few years in many parts of the country. I think we are just now emerging from what I call a period of moral degeneracy. By that I don't mean that you and I are all moral degenerates, but I do mean that after any war there is a period of moral letdown. This is discernible by reason of the rise in the crime rate as reported by the FBI Uniform Crime Report, by the rise in the divorce rate, by the rise in juvenile delinquency and by a vast spread of gambling activity.

This is not because the people want it that way. It is simply because they are so involved in making adjustments and in trying to make a living and pay their taxes, that they don't have time to keep an eye on their public officials and too many times don't take the time to vote at all. All of a sudden, they look around and wonder what has happened and they don't like what they see, because they see their public officials tied in with the racketeers.

And people like Jack Lait write books like *Chicago Confidential*, setting forth facts that many people suspected all along—that there was a national crime syndicate which corrupted officials all over the country. And people like Senator Estes Kefauver read that book and embark upon a Senate investigation by reason of what they read there. And the rest you know, or if you don't know, you must have been hiding in a cave in Tibet. I know that because of TV, we didn't have meals on time for a week.

Indianapolis is no different from any other city of comparable size as far as vice is concerned. We have a metropolitan area, including Marion County, of 500,000 people, which carries with it the vice and crime and corruption of any similar metropolitan area. For the past 30 or 40 years, we have had, off and on, the very definite tie-up with law enforcement and gamblers—no matter what party was in office. And whether we are to blame law enforcement officers, who are woefully underpaid, or whether we are to



blame a lack of interest on the part of the general public in their law enforcement officers, or a combination of both, is debatable.

But one thing we should all realize: we are dealing with people as they are, not as we wish they were. Gambling, which I use as the basis of most all vice, is a big and lucrative business. And large and fabulous sums of money are offered law enforcement so that gamblers may operate with some degree of immunity.

### *Personal Integrity*

Just how honest is a person when you get right down to it? Some of us would be honest for \$1,000, some for \$5,000 and, of course, many for any amount.

But, when high law enforcement officers are offered sums of money ranging from \$50,000 to \$125,000 a year, how many are going to succumb to that temptation? I know those amounts are offered. I was offered \$150,000 myself. It's quite all right for the ministers to tell us from the pulpit what great rewards there are in honesty. But how many of them have ever been in a position to turn down that kind of money?

*"Thou shalt not steal"*  
versus  
easy money.



It's mighty easy for any of us to criticize, but we don't know what we would do until we find ourselves confronted with that kind of offer—that comes in cash, in bills of small denomination. I don't condone it, but I do think that we should understand how it is that our officials may be corrupted.

So, in Marion County we started on the premise that it might be a good idea to remove temptation from law enforcement officers. We first put a ban on slot machines, following it up with inspections to see that it was enforced.

I had some come to me and say, "What business is it of yours if I want to put 5¢ or \$500 in a slot and I can afford it? If I belong to a country club and the proceeds are used to redecorate my club or to give me better meals at a lower cost or to make my dues less, why do you stick your nose in my business?"

Well, it isn't any business of mine. But by far the great majority of slots are owned by a slot machine syndicate, which leases the machines to clubs and organizations on a 50-50 basis. And a \$100,000,000 a year have been taken out of the public pockets by

slots in Indiana. A great part of this money finds its way back to the national crime syndicate in its Chicago headquarters. And about 25% of this amount goes for bribery and corruption of public officials. So we removed this temptation and have kept it removed.

Baseball pool tickets, pick-n-win tickets and numbers rackets take out about \$20,000,000 a year from our county alone. Leaving the moral angle out of it, I say that when any community permits gambling to go uncontrolled, it is doing an unwise and unbusinesslike thing. It is corrupting law enforcement officers to such an extent that they are more interested in collecting more and more money than they are in enforcing the laws which they were elected to enforce. While we have not been able to stop entirely the sale of pool tickets, we have broken the back of the organized syndicates that have in the past bribed officials.

#### *Closing the Bookie Joints*

If you were a law enforcement officer, after a great many women had called you on the phone and come into your office and actually sobbed because their husbands had lost their home, car and savings in bookie joints, you would begin to believe that, while it sounds innocuous for someone to place two dollars on Flying Cloud in the fifth at Hialeah, unfortunately most of that is done by people who can ill afford to do so.

So, at our request, the Indiana Bell Telephone Company and the Western Union jerked out the phones and wires to bookie joints in Indianapolis. I received a letter from a woman the other day, raising the devil with the mayor and the sheriff and me for taking out the bookie joints. She said, "Things have got in a hell-of-a-mess when I have to go clear over to Cincinnati to make a bet."

Our situation may be more fortunate in Indianapolis than in many communities. We have had complete cooperation among the offices of the mayor, the sheriff and prosecuting attorney. We meet frequently to plan strategy for our next move against organized gambling and we have the support, I firmly believe, of the majority of the people in our community. I believe that more people today are insisting on a stricter law enforcement program, as most decent people are all over the country.

And, I don't mean to create the impression that we have completed our job. There is a great deal more yet to do, and the program is one of continuous enforcement. And I don't mean to say that there are no prostitutes in our fair city. We have our share of them—the shakedown artists, the knockout-drop peddlers

and the plain thieves, who use the suggestion of intimacies to come, to crack a potential customer's skull and separate him from his wallet.

We face problems in this type of enterprise, some of which we will always have. First, our laws are such that it is most difficult to prove a case of prostitution and almost impossible to prove a case against a man of associating with a prostitute. The simple reason is that a man who has received his money's worth will not cooperate and file an affidavit. A man who has been rolled is too ashamed and embarrassed to do so and, unless an overt act essential to the element of prostitution can be proved, the case cannot be made in court.

*A case of  
prostitution  
must be  
proved.*



We have had, as have other communities, our share of massage parlors. And we have had our share of convictions of the operators of same. We do have the weapon of closing a place as a nuisance, of threatening to prosecute landlords who rent out places which are used for such purposes, and we do have the desire on the part of all three branches of law enforcement offices to see that they are suppressed as much as is humanly possible and that the suppression be continued.

Although I think my board feels that I have fallen down on the job since I have not chased every spirochete out of Marion County, I feel that we are making strides, although we have much yet to do. General Strickler, commanding officer of Camp Atterbury, reported to us at our Social Hygiene Day meeting that there had been, up to that time, only one case of VD at Atterbury and that investigation revealed that the soldier had it when he first reported to camp.

#### ***What to Do?***

Well, what to do about prostitution in the national emergency? Of course and by all means, continue the program of education for family life. We may not notice a change overnight, but eventually it will pay off.

Maintain a closer relationship between your boards and law enforcement officials. Put them on your board, if necessary. Invite them to your public meetings and see that they come.

See that your press releases are publicized. Put newspaper men on your board.

Play a little politics—it won't hurt you any and it might surprise you what it will accomplish.

Check on your law enforcement officers and, if they do not cooperate, appoint crime commissions. We have organized one recently to prevent rather than cure vice and crime.

If your law officers won't work with you, get the newspapers back of you. Put a few men who are big advertisers in the newspapers on a committee to put a little pressure on the papers so that they will back you in the drive.

Get public opinion formulated thusly. Get tough about it. Don't be namby-pamby about it. You are dealing with people who understand and respect only tough treatment.

And if you don't think your law enforcement officers are doing a good job, for heaven's sake, nominate and elect new ones at the next primary and election.

#### ***Citizens in Politics***

Which brings me to my last point—and that is citizen participation in politics. One sure way to make my blood boil is for someone to say, "Oh, I don't want to mess in politics. It's too dirty, and if a decent man or woman gets in, he will soon be corrupted." If everybody sat back on his big fat overstuffed chair and said that, it would be rotten and dirty. But organizations such as this and similar ones in your communities can take an active part and help clean it up and keep it that way.



*Politics are  
for every  
citizen.*

Whether you like it or not, politics affects the lives, directly or indirectly, of everyone in this room and of every citizen in your community. If your officials are crooked, you will have less enforcement and thereby a more dangerous community in which to live. If contracts are let which call for kickbacks to the county commissioners or other purchasing groups, you are going to pay more taxes for poorer service.

And if your law enforcement officers are crooked, then I say a great part of the fault is with the citizens themselves. You won't have dishonest officials if you take the time to nominate and elect decent ones. And if your law enforcement officers are permitting

organized prostitution and allied vice to flourish, don't pass the buck. Let's put the blame right where it belongs—in your lap and in my lap as citizens because we haven't shown them firmly and sincerely that we *want* them to enforce the law.

Your gamblers contribute to both political parties and to candidates whom they wish to control. They don't care who wins as long as they are in good with the winners. Occasionally, good people will rise up and throw the rascals out, then sit back, dust off their hands and say, "I guess we took care of that all right, all right." And never go near the polls again for 10 years.

Your racketeers and hoodlums always work in politics and they never stop. And their vote is no more than yours, but they will vote.

### *What You Can Do*

You don't have to run for an office yourself if you don't wish to, but you can select and back some individual in whom you have confidence. You can help your precinct committeeman, and if he doesn't seem to be the right kind of fellow, run against him or get someone else to do so, knock on doors and get him elected. The hoodlum and racketeer are only a minority in any community, and you can crush them if you will only do so.

So, if you have ignorant, lazy or crooked law enforcement officers in the community in which you live, don't say, "That's politics for you." Either educate them, build a fire under them, bring pressure on them, fire them, impeach them—but do something about it. An aroused and informed public can accomplish wonders.

And you will soon find yourself living in a better and cleaner community, which I expect is the ultimate aim of all of us here today.

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## WHEN VD TREATMENT WAS IN THE DOGHOUSE

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by Ray H. Everett

That genial philosopher and physician, Dr. Edward L. Keyes, once commented, "If the social hygiene movement had done nothing more than to make the diagnosis and treatment of venereal disease respectable, it still could be credited with a great achievement." Medical literature of the late nineteenth and early twentieth century attests the truth of his observation.

When, for example, Dr. William Niles Wishard, noted Hoosier physician and hospital administrator of the 1880's, went through the wards of his city hospital, he was much impressed by the general neglect of patients suffering from genito-urinary ailments. As the Indiana Health Department's *Monthly Bulletin* (April, 1947) says, "No doctor [of those days] wished to be identified with surgery and medical treatment of such a sort. Each was afraid that his regular patients would not wish to be known as patrons of a physician specializing in, or even having anything to do with, such a practice."

Dr. Wishard, with characteristic courage, decided to specialize in the genito-urinary field and, when friends tried to dissuade him from the rash decision, he declared, "Since the specialty, at this time, cannot reflect honor on me, I shall try to reflect honor on it." Proving that "it is safer to be a man than a mouse, he became one of the most universally respected physicians of his time," adds the *Bulletin*.

### A "Gay Nineties" View

Perhaps the most delightful tome regarding medical practice of that Victorian era is the quaintly fashioned one written in 1882 by Dr. D. W. Cathell, well-known practitioner and teacher. Those familiar with the volume know that from its title page, "The Physician Himself and What He Should Add to the Strictly Scientific," right through to the closing paragraph, it is laden with gems of advice that illuminate the medical mores and folkways of the period. The final admonition is worthy of Bunyan. It is a most pessimistic valedictory. Writes Dr. Cathell, "The truth is, when a doctor dies, his family is usually left poor and helpless, unless he has acquired money otherwise than by practice. Were you to

practice for 30 years without losing a single day, and collect eight dollars every day of your life, you would receive but \$87,600. Deduct from that amount your expenses for yourself and your family, your horses, your carriages, your books, your instruments, your taxes, and a multitude of other items for the whole 30 years, and then so far from being rich after so long and lucky a career, you would have but little, very little left to support you in your old age after a whole lifetime of anxiety, responsibility and usefulness."

But a far direr fate was in store for the misguided physician who dabbled with that "old debbil," venereal disease. Of these afflictions, Dr. Cathell warned, "Gonorrhoeal and syphilitic cases are not especially desirable on any account, except for the fees they bring; they are dirty-secret cases and repel rather than attract their victims and their friends from the doctor who attends them when they require a physician for other diseases. Attending them will, however, often enable you to pick up a handsome cash office-fee.

"Take care that your reputation for attending venereal diseases does not overshadow or eclipse other kinds and give you the title of 'P—x Doctor,' and entail the social ostracism and loss of family practice that would follow—or that extra success in restoring the menses in females who suspect pregnancy does not bring you an extra number of such cases and give you the title of 'Abortionist'—or that attending an excessive proportion of courtesans or bruisers does not give you the name of having a 'Fancy Practice.'"

### *Times Have Changed*

Today the treatment of syphilis and gonorrhea can acclaim its host of expert urologists, syphilologists and laboratorians; its excellent societies and literature; its marvels in the drug and antibiotic fields; and the widespread public education via radio, press and lectures.

But we still have sort of a kindred feeling for those early venereal disease practitioners who were looked on as black sheep, not merely by the public but also by many of their professional confrères. For it was only about 25 years ago that we were in the same boat. We had been trying to persuade the executive of a nation-wide child health organization to devote some attention to congenital syphilis and gonorrhoeal ophthalmia. In dismay and disgust, she finally snapped out, "What do you expect us to do?—tie your nasty diseases up to our nice ones!"



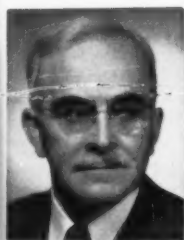
## BEHIND THE BY-LINES



Scherer

### Rev. Frederic G. Scherer

One-time school teacher in Syria, Red Cross field director, minister of community churches in Alaska, Mr. Scherer is now minister of the Fairmont Presbyterian Church in Eugene, Ore. He is a graduate of Drury College, Springfield, Mo., and McCormick Seminary, Chicago. Experienced in social service work, labor relations and employment office management, Mr. Scherer has recently served as director of the Oregon Tuberculosis and Health Association's division of social hygiene education. He is executive secretary of the Central Lane Council of Presbyterian Churches.



Clarke

### Charles Walter Clarke, M.D.

Closely identified for 37 years with the social hygiene movement in this country and abroad, Dr. Clarke joined the ASHA staff in 1914 and in 1937 became executive director. A captain in the AEF during World War I, later director of the VD control activities of the League of Red Cross Societies in Geneva, he was a consultant to the Secretary of War during World War II. He organized the New York City Health Department's bureau of social hy-



Fairchild

giene and is clinical professor of public health practice at Harvard.

• • •

### Frank H. Fairchild

President of the Indianapolis Social Hygiene Association, Mr. Fairchild has practiced law for 16 years and is now prosecuting attorney for Marion County, Ind. He was graduated from Butler University and Indiana Law School. As a trustee of the Irvington Presbyterian Church and as a member of the boards of the Marion County Child Guidance Clinic, Community Chest and Marion County Council, he displays a doer's interest in a better community.

• • •

### Ray H. Everett

Once editor of this magazine (from 1919 to 1930), Mr. Everett has since served as its witty and helpful adviser. For 20 years executive secretary of the Social Hygiene Society of the District of Columbia, he is nationally recognized as a marriage counselor; as editor of the Encyclopedia Britannica's social hygiene section; as a contributor to scientific journals; and frequently as the "government girl's" outspoken champion.



Everett



## BOOK NOTES

*Neurotic Counterfeit-Sex*, by Edmund Bergler, M.D. New York, Grune and Stratton, Inc., 1951. 360p. \$5.50.

The author describes the origin and development of numerous forms of sexual maladjustment associated with personality deviations in both men and women. The title refers to the fact that although many neurotic individuals appear to be superficially adequate or even more than adequate in their sexual functioning, they are really using this activity as a screen for the working out of destructive and self-destructive infantile emotions, achieving little or no genuine gratification.

All forms of this "counterfeit-sex," which the author illustrates with case histories, are traced to a specific type of disappointment in the very earliest mother-child relationship. Impotence in the male, frigidity in the female, various types of homosexuality and perversions are dealt with. General and specific considerations for treatment are discussed.

Despite the fundamental soundness of its major thesis, the book is not recommended to the general reader, however well-informed, who has not had considerable personal experience with psychoanalytic theory and methods. The author's very honest desire to get

down to the very deepest roots of his subject cannot fail to stir up intense emotional resistances that no amount of technically skillful writing can deal with. Specially trained clinical workers, however, may find the book of considerable use.

A very satisfactory index is provided.

JULE EISENBUD, M.D.

*Thoughtsmanship in Love and Marriage*, by Forrest Clell Shaklee. New York, Vantage Press, 1951. 160p. \$3.00.

"What you think, you are." This nutshell represents the thesis of the author—that through creative thought one can direct intelligently the expression of love. One must build a thought pattern that will produce happiness, for today's thoughts will govern tomorrow's actions.

Married life is what you *think* to make it. Only through analysis and thought can anger and jealousy, both based on fear, be supplanted by faith based on knowledge of the true facts.

Good, down-to-earth illustrations of married people in difficulties point up the common sense of Shaklee, who analyzes their problems and shows how, through thoughtsmanship, they may be resolved.

Many husbands and wives will recognize themselves in these word pictures and will receive concrete guidance through Shaklee's comments.

## THE LAST WORD

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"Typical Social Hygiene Day weather," they all said.

The date was February 7, 1951.

A driving blizzard, bad roads, stalled cars and delayed train service did not prevent many undaunted members of the social hygiene family and their friends from attending Social Hygiene Day meetings. Some cautious ones, however, stayed home.

At the insistence of those who want to corral the undaunted and attract the cautious, ASHA has changed the date of Social Hygiene Day to the fourth Wednesday in April. In 1952 that will be April 23.

Don't forget, you have a date for April 23, 1952—the new Social Hygiene Day.

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